

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 33.

Wilmington, Del. Friday, November 22, 1822.

Vol. 2.

For the Christian Repository.

No. XL.

TO THE SOCIETY OF FRIENDS, THE TRINITY, DIVINITY & ATONEMENT OF CHRIST.

* Every day increases my conviction, that your foundation is the "sand;"—that you have nothing of Christianity but the name! It is a favorite rule of yours, as it ought to be of all, "Ye shall know them by their fruits." By this rule I judge of your Society. If there be any religion in your members, we may expect to find it in your preachers and public leaders. We may expect to hear something of it in their dying language and last exercises in this world. The last words of *Fothergill* were noticed in a former number. He says not half so much of Christ, as a Mussulman would have said about his Prophet!—Yet I am much mistaken if his case is singular. In *Poulson's Advertiser*,¹ of Nov. 6 is a long obituary publication, which is a disgrace to the Society that published it!—yet I believe it a fair specimen of your Society. The writer, from his being the chosen companion of two female Public Friends,² appears to be like the individual whose obituary he writes,—"an eminent member of the Society of Friends,—held deservedly in high estimation for his practical piety and active virtue." The account is introduced, with, "Blessed are the dead that die in the Lord, &c."³ After which we have a journal of his sickness (without a single spiritual remark from the patient!) for eight days or more. He then expressed a strong anxiety to see the writer of his eulogy, to whom he had something to communicate. He came with much solemnity he commits to him his Surveyor's Notes!—assures him he has "nothing further to say on public business; and as to private business his mind was entirely easy."—(Why, gentle reader!) "I have endeavoured to perform all my duties, both public and private, to the best of my knowledge;—my mind is at ease and I feel perfectly satisfied!" (was not *Socrates* "at ease and perfectly satisfied"?) After this he says, "I wish my friends to know that I feel towards them all as Addison felt towards his young friend. If I die, I shall exchange this world for a better!" (Did not *Franklin* a professed Deist, express a similar hope!) These were his last expressions, and this is the sum total of those "Christian" feelings which the eulogist extols so highly!!! Yet in view of this he exclaims, "Mark the perfect man, and behold the upright!" and takes it for granted he has "entered into the joy of his Lord!" Not one word of *Christ*!—not a syllable of Repentance for sin;—of faith in a Saviour;—or of a change of heart!—not a single intimation that he felt himself a sinner, or knew that Jesus Christ had come into the world!! Like *Fothergill*, he has not a single Christian expression—not a profession of one doctrine peculiar to the Gospel—not a word of sin—not a word of merriment!—He only proclaims his rectitude and re-signation—enters heaven in all the majesty, of merit, and takes eternal glory as it were by right!!! These things, with experimental Christians, need no comment. They speak volumes. Your "Christianity" is a hypocrite!

The above is a practical illustration of that "substantial righteousness of heart and life" on which you rely as an "atonement" for your sins!

After the late avowals of your advocate, he must be skeptical indeed who doubts your heresy. After you have denied the plenary Inspiration of the Scriptures, the infallibility of the Apostles, the correctness of our Translation—and the insufficiency of the *Bible* as a Rule.—(See your Essays on Internal Light!)—After you have stigmatized Trinitarianism as "Tritheism,"—after you have rejected the doctrine of all Christendom concerning the Divinity of Christ, denying the Divinity of his person, and admitting only the Divinity of his Name,—after you have rejected the Atonement and directed us for justification to our own personal righteousness, he must be blind himself, who does not see your blindness!

I have been lately reviewing your Essays on the *Trinity*, and have been much struck with the boldness and even blasphemy of your sentiments. And as the subject hath an intimate connexion with our present subject, before noticing his last, I will briefly notice a few things, which if Amicus has proved any thing, he has fully proved.

1. That the terms "Father, Son, and Holy Ghost," have no meaning as they are used in Scripture! In *Chris. Rep.* No. 20. he says, "Christ and the Father are convertible terms. The terms "Father," and "Christ," and the "Comforter," are, when applied to the Deity, perfectly synonymous; and consequently, *God the Father, is Christ the Saviour!*" And in *Chris. Rep.* No. 22. he says, "I showed that the terms Father, Son and Holy Ghost, when applied to the Divinity, mean the same thing!" It seems then, that "Father" expresses no paternal, and "Son" no filial relation! and the "Holy Ghost," no spiritual character! What a pity the sacred penmen had not been kept by *inspiration* from applying to the Deity epithets which have no meaning!

2. He has discovered that the account of our Lord's Baptism (Matt. iii. 16, 17.) is a mere *farse!*—suited to the carnal notions of the Jews! "To suppose," says he, *Chris. Rep.* No. 22. "one Person of the Godhead walking up out of the water, while a second Person is descending in the shape of a dove, and a third Person uttering a voice from heaven, is altogether inconsistent, and does indeed appear a gross and carnal conception." Reader, look at your *Bible*, remember it was written not for learned philosophers, but for humble every day people, and judge whether the above account was intended as a farce, or as an

exhibition of the "Three that bear record in heaven!"

3. That our Lord used "vain repetitions" in the form of *Baptism* Matt. xxviii. 19. "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, says Amicus, these terms all "mean the same thing!" Quere, did not our Lord understand language as well as Amicus?

4. That our Lord used words without meaning and calculated to mislead, when he spoke of *sending the Comforter* John xiv. 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." And again, xvi. 7. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." How plain, how consistent, how beautiful is this language on supposition of the Trinity! and how dark, how unsatisfactory, yea deceptive upon any other scheme!

5. He objects to any argument being drawn from "Pronouns." In answer to one of my arguments, drawn from John xiv. 23. "If a man love me he will keep my words, and my Father will love him, and we will come unto him and take up our abode with him,"—he remarks very seriously, (*Chris. Rep.* No. 26.) that "This argument, like most of my opponent's scheme, is founded on the use of the pronouns! The use of personal pronouns when applied to the Deity does not prove personality." Quere, if arguments cannot be drawn from "pronouns," can any be drawn from nouns, verbs, adjectives, or any other part of speech?

6. That the "Mystery" is to be believed. He has all along used "Mystery" and "inconsistency" as "convertible terms." Of course the Apostle calls the Ministers of the Gospel "the stewards of the *Mysteries* of God." 1 Cor. iv. 1. he must mean they are preachers of things *not to be believed*!!! And when he says, 1 Tim. iii. 16. "Great is the *Mystery* of Godliness, God was manifest in the flesh," he must mean "great is the absurdity of Godliness, which teaches God was manifest in the flesh, or that Christ was a Divine Person!" The fact is, *every doctrine* of the *Bible* contains something *mysterious* and *incomprehensible*, and if we are to believe nothing but what we can fully comprehend, we may give up the doctrine of *regeneration* which our Lord describes as a "mystery." John iii. 8. and turn universal skeptics.

7. That the true God is a "Phantom" a "Nothing!" For he has again and again argued, until the public were tired, that the "Father, Son and Holy Ghost" are either "3 substances," or "3 *nothings* or phantoms." C. R. No. 16. As to their being "3 substances," he has said this is equivalent to "3 Gods," which he rejects. According to his own and Penn's argument, therefore, he has proved, if he has proved any thing, that these are "3 unreal, unsubstantial phantoms or *nothings*!!" Now, as these terms are used in Scripture as the *name* of the *only true God*, it follows, so far as he has proved any thing, he has proved that the God of Israel is a "phantom," a "nothing."

8. That the whole Christian world are *Triteists* That the Methodists, Baptists, Episcopalians, Presbyterians, Lutherans &c. all worship *three Gods*! For the whole are *Trinitarians*, and he has said again and again, that "Trinitarianism and Tritheism are only different names for the same thing." And again,—"it is downright Tritheism," &c. C. R. No. 24. Thus he has excommunicated not only the *Calvinistic* churches, but those which have a tincture of Arminianism.

The Articles of the Episcopalian and Methodist churches are on this subject precisely the same with those of the Presbyterian and Baptist churches.

Yourselves therefore being judges, we and you do not worship the same object. Between you and us, according to your own testimony, there is a "great gulf fixed"—we are of *different religions*!

Now as you have long known our sentiments on these subjects, (for unlike yourselves, we publish our *doctrines* to the world,) you must have always regarded us as *Triteists*, and of course not *Christians*. It follows, therefore, that you have never looked upon us as *Christian* churches at all, but, as you once expressed it, "an apostolized church!"

Let us hear no more therefore of your "charity" for us, for it now appears you never had any!—neither expect any fellowship from us; for the not *Triteists*, we believe ourselves to be *just as far off* as you think we are. In other words, we are of a *different religion*, have a *different God*, a *different Saviour*, and a *totally different way of Salvation*!

DIVINITY OF CHRIST.

SECONDLY; that we and you have a different Saviour, will appear from noticing your remarks on the *Divinity of Christ*. Among the things which show that he holds but mere human Saviour.

1. He says that Christ's power was all *delegated*. I had quoted the Saviour's declaration, John x. 18. "I lay down my life of myself; I have power to lay it down, and power to take it again." Amicus says C. R. No. 39. he did not lay it down "of himself," but by power "given" to him, "delegated" to him from God! As if *Divine Power* could be *delegated*! If by "delegation" he means no more than that God wrought by Jesus as an *instrument*, then Jesus was no more divine than *Peter or Paul*, to whom God "delegated" power equally great. But if, as you probably mean, his *Divinity* was delegated, then, either the Father annihilated *Himself* to make Christ divine, or we have two Gods!!—the one *Original*—the other *originated—delegated—made*!!!

2. His "Christ" it appears, is not a "Person," but a "name;" and his *Divinity of Christ* of which he has boasted so much, turns out to be not the *Divinity of a Person*, but a *name*. He absolutely rejects and ridicules the idea of Jesus of Nazareth being a "Divine Person," and understands Isa. vii. 14. and ix. 6. as not asserting the divinity of the *Person* of Jesus, but the divinity of his *Name*! A most *sage* distinction!—most "rational" way of getting over a "mystery"! As if the *name* of a person when rightly given (as it was in this case, being by divine direction,) was not designative of his person, and descriptive of his character!

As this is a favorite quibble of your Society, I will bestow upon it more notice than it deserves.

First, let us look again at the text, Isa. ix. 6. "Unto us a child is born, unto us a son is given,"—a *person*, a *being*, is here spoken of, not a mere *name*!—And the Government shall be upon his shoulder,"—not on the shoulder of a *name*, but of a *Person*—"his shoulder;"—And his *name* (not the *name of his name*) shall be called *Wonderful, Counselor, the Mighty God, the Everlasting Father*, (literally the *Father of Eternity*) the *Prince of Peace*." Any one least acquainted with the style of Scripture knows that "to be called," in such a connexion, is the same as "to be." The *name* is intended to express the *character* of the *Person*; and therefore the above phrase is equivalent to saying "this *Person* who shall be born shall be the *Mighty God, the Father of Eternity, the Prince of Peace*!"

Secondly; compare other examples Gen. xvii. 5. "Thy *name* shall be *Abraham* (i.e. father of a multitude) for a father of many nations have I made thee."

Quere, was his *name* the "father of nations," or was *Abraham himself* the "father" here spoken of?

Again; Gen. xxxii. 28. "And he said, thy *name* shall be no more *Jacob*, but *Israel* (Prince of God) for as a Prince hast thou power with God and with man, and hast prevailed." Quere, was not *Jacob himself* this "Prince,"—or was nothing but his *name* "Prince?"

Again; it is said of *Solomon* 11 Sam. xii. 25. "And the *Lord* loved him, and he called his *name* *Jedediah*," (beloved of the *Lord*.) Quere, was not *Solomon himself* beloved?

Again; Isa. 42. 8. "I am *JEHOVAH*, (the Self Existent, Eternal and Unchangeable God) that is my *NAME*!" Quere, is not the *Deity himself* "Self Existent and Eternal,"—or do these attributes belong only to his *name*?

In view of all these parallel passages, let the candid reader judge whether Christ's *name* or Christ *himself* is the "Mighty God"!

But you object, "name signifies power, and these passages mean no more than that *Divine Power* shall manifest itself in him." Answer, if his exercising *Divine Power* was the only thing that rendered him "Divine," then *Peter* and *Paul* were also divine, for they were gifted with *Divine Power* as appears by their miracles. So that you hold, as I have before stated, the *Divinity of Jesus*, no more than the *Divinity of his Apostles*! You look upon Jesus, in all except his *name*, as a mere man, and I have little doubt many of you would join with an eminent Lady of your Society in this *Borough* in saying that "George Fox was as good a man as Jesus Christ."

It therefore appears that the Saviour you preach is a *Saviour only in name*.—The *Divinity of Christ*, is the *Divinity of a name*,—and the object of your trust is a mere *name*!!

3. "God in Christ is the true and exclusive *Divinity of Christ*." This is a favorite expression of yours. To which I might answer, "God in *Moses*, is the true *Divinity of Moses*"—"God in *Paul*, is the true *Divinity of Paul*!!" If there was no *personal union* of the *Divine* and *human natures* in one person in Jesus, then *Moses* and many others are as *Divine* as the *Son of Mary*.

4. You make it as a *very important distinction* that "It is not said *He* shall be called, but his *Name* shall be called the *Mighty God*."

There is no difference in the meaning of the terms. See Luke i. 60, 63. But contrary to his assertion, it is expressly said, Jer. xxv. 6. *He* shall be called the *LORD* (*Jehovah*) our *Righteousness*."

According to your own implied admission, therefore, Jesus of Nazareth is a *Divine Person*!

5. You seem to think that "Power" is the only *Attribute of God* employed in our salvation. And all you want of a *Saviour* is "Power" to bring "your will into subjection" to the *Divine will*, to work in you a "substantial righteousness of heart and life." If so, what need was there of his Incarnation, his obedience, sufferings and death! He was as *Mighty* before as he is now.—But whatever you feel, Christians feel their need not only of *Power* to change their hearts,—but of an *Atonement* to deliver them from the curse of the law, and an *Obedience*, or a righteousness to entitle them to life. They feel their need of Christ as a *Priest* as well as a *King*.

In short you hold the "Divinity of Christ," just as you do "Baptism" and the "Lord's Supper," in a sense which amounts to a *real and total rejection* of the *Christian doctrine*!!

On this subject the Christian public will no longer be deceived, by any plausible *abuse of Scripture terms*, or equivocations you may use.

I now proceed to notice his remarks on the doctrine of

ATONEMENT.

1. He admits, as the *Bible* compels him, that we are to be saved by the "righteousness of Christ." This seems fair and promising! But take care lest this "righteousness" of Christ turn out like the "Divinity of Christ," to be a mere *abuse of terms*. What does he mean by this

phrase? *Dear!*! "A real substantial righteousness of heart and life was and is the only *righteousness of Christ*!!" This is really another name for "our own personal righteousness," and is only *christianized* with a Christian name, how little he makes of Christ's "and active obedience, which is a part of that "righteousness" to be justified. You see how the "eros" in which the Apostle goes, 14. and of that "blood" without which there is "no remission of sins," Heb. ix. 22 and of that "death" which was a "ransom for many." Mat. xxii. 28 All they want of him is *some assistance* in conquering their evil natures and producing in them a "substantial righteousness of heart and life." They need no *Atonement*, using this word in its proper sense as meaning a *satisfaction*, an *expiatory price*.

2. Speaking of the *Atonement*, he says, "Atonement" and "Reconciliation" mean the same thing, are synonymous terms. The rebellious will of man must be brought into subjection to the will of God before the *Gospel Atonement* can possibly be made!!! Behold then Christian Brethren, the mistake under which the *whole Christian world* has always laboured! They have been in the habit of regarding the *DEATH OF CHRIST* as the *GREAT ATONEMENT* offered for the sins of the world! But here we are taught that *there is no such Atonement*,—that the *only Atonement* was not made on Calvary, but is made in *our hearts*, by a "subjection of our wills to the divine will," and by a "substantial righteousness of heart and life!!! The only "Atonement" in which the Friends believe consists in a *moral life*, with a part of the *merit* of which they compliment the Deity!

Thus you reduce to a mere *name*, the *DIVINITY* and *ATONEMENT* of Jesus Christ, and treat with contempt two *ESSENTIAL, FUNDAMENTAL* and *DISTINGUISHING* doctrines of Christianity!

PAUL.

CONCERT OF PRAYER.

We have read, with glowing feelings the following extract from the journal of the Mission among the Indians at Cataraugus, in the western part of N. York. The monthly concert is, indeed, a *jubilee* to the Christian world.—"The King himself comes near;" and as if yielding to the "holy violence of prayer," he grants to his children endearing communion with himself.—*Col. Star.*

Monday, July 1st.—O! could the benevolent contributors to the cause of Missions among the heathen have witnessed our monthly concert of prayer here this day, their hearts would rejoice that they had been permitted to assist in such a glorious cause. The prayer meeting was appointed at 4 P. M. at the room where we hold our Sabbath service. A number of the Indians came before twelve. Fourteen white people and 20 Indians attended the meeting. It was the most astonishing scene I ever beheld. White men and red men met together to pray for the extension of the Redeemer's kingdom—to pray for the success of the gospel among the heathen. The meeting was opened by prayer, and singing an appropriate hymn: after which I read the 60th chapter of *Isaiah*, and made some remarks on the importance of prayer. All were solemn and attentive; it almost seemed that the prophecies were fulfilling before our eyes; it was a season highly interesting and affecting. One of the whites, whom I afterwards found to be a professor of religion, could not restrain from tears. He told me after meeting, that it was astonishing that any person could be opposed to christianizing the heathen, and that they only need to be present at such a meeting to alter their sentiments.

He said, "hard indeed must be that heart that would not be affected at such a scene." After the meeting was closed, the Chief Warror, a venerable looking Indian, of grey hair, arose and addressed me in pathetic language, thanking me for the instruction I had given them, and expressed the pleasure he had enjoyed in the meeting. He said he desired to thank the Great Spirit that they poor ignorant people, were permitted to hear the word of God, and that they

For the Christian Repository.

Disease and death can ne'er affright,
The soul that has to Jesus fled;
The gloomy vale, the dreary night,
But rests the weary aching head.

The body may a victim fall,
And lie, held by the iron grasp
Of him, who ne'er relents at all,
The anguish of the dying gasp:

But soon the SAVIOUR will destroy
This enemy of all mankind,
And fill his people's hearts with joy—
Then give your sorrows to the wind.

Rejoice, for over death and hell,
A glorious conqueror he did rise:
And saints by him shall ever dwell
With God and angels in the skies.

When the last trump through earth shall ring,
Then they shall full redemption have—
O death, where is thy might?—sing!
And where thy victory by the Grave!

CASSANDRA.

*From the Christian Secretary.***OUR GLORY IS GONE.**

The battle was fought on that day,
And Israel was smitten and fled;
And the Ark—it was carried away,
Over heaps of the dying and dead.

That Ark of the Lord had been brought
To conquer the heathen in vain;
And Hophni and Phineas who fought
Like lions to guard it, were slain.

To Shiloh the messenger flies,
And whispers the soul chilling tale:
Old Eli hath heard it—and dies—
And Adah is loud in her wail.

"Our glory is gone with the Ark!
All gone to the Philistines now!
And the Sun of our Zion is dark;
For the Lord hath rejected her vow.

The sire of my husband is dead!
The lord of my love is no more!
But yet not a tear should be shed,
If the Ark were but safe as before.

The Ark! It was God with our men!
Our men were like gods in the fray:
O! how have they conquer'd us then,
And ravish'd our glory away?

Our glory, our glory is gone!
Like a rainbow that melts in the sky!
I feel my last pang coming on,
And all I can do is to die."

She said, and gave life to her son,
Herself going down to the tomb;
Nor snif'd on the dear little one,
She had carried so long in her womb.

For her soul—it was sick unto death,
And the light of her eyes it was dark;
And she cried with her vanquishing breath,
Our glory is gone with the Ark!"

EFFICACY OF PRAYER.

The following account of the interposition of Providence, in behalf of a shipwreck'd crew, was related at a Bethel Meeting in Liverpool by the captain of the vessel.

We had been waiting upwards of two months at the entrance of Chester river, for a wind. On the 19th January 1822, in the morning, the wind backed to the southward, and to the S. and E. I did not expect it to remain there, but as others were preparing for sea, I thought I would try likewise. Accordingly, we got under-weigh with a fine breeze, which held on till we had cleared Chester Bar. The wind began then to head us, and it came on to blow a strong gale from the N. W. by W. I carried on, and intended to beat it out all night, as I had a good vessel; but we sprung the bowsprit. There was a Brig in company, bound to the same place. She drew the same draught of water. The captain and men, belonging to Parkgate, were all good pilots in that channel. He was about a league a-stern of us. He bore up, and was running back; we kept on. However, as night was approaching, and it was getting very thick and hazy, I tho't it best to follow him; we therefore bore up also, and were coming up to him very fast, when I saw him strike two or three times. The sea was running very hollow, and the wind blowing tremendously. I observed the brig's crew cutting away the boat's grips. I said nothing to my people, but lifted my heart to God. Again she struck and stuck fast, and we passed him to the windward. How far we run, I cannot say exactly (probably about a league,) when we struck with a tremendous crash. At the dashing of every surge, I thought we should have gone to atoms. We were not long thus, before the former brig beat off from her former position, ran close up to us, and carried away our stern. We endeavoured all we could to get clear of her. We effected it by setting our foresail, and got about the length of ourselves from her. After clearing the wreck, (the boom and bowsprit were along-side,) to make as safe as possible, we made the gaff fast to the windward of the companion, and as the main sail was new, it assisted to break

much of the violence of the sea, (for the sea was at this time making a high-way over us,) and forced the boat out of its chocks, and hove it between the masts and rigging. It was a great mercy it stopped there. We all went below into the cabin. My poor sailors as well as myself were wet and cold. I gave them wine, and told them to get something to eat. As for myself, seeing no human probability of escaping from death, I thought it useless for a dying man to eat or drink; I was not afraid of death; but for a man in health, and young and vigorous, to see that he has but a few moments to live, is somewhat awful. It was the case with me: besides the concern I had for the precious souls about to suffer with me. I said to them, my lads, I have prayed with you; now, I beseech you to pray every man for himself, for in a very little time we shall be in a watery grave. I see no probability of our being saved, and I'll retire to pray for you & myself." I then stood upon the ladder of the companion. It would be impossible to describe the agony I was in. I did not say any words. I asked not for life. He that searcheth all things, knoweth what was the mind of the spirit: I groaned the unutterable prayer. At that awful moment, when the billows were breaking over the vessel, and every moment we were expecting it to go to pieces, I felt as if a voice had whispered in my ear, and echoed it to my heart, "Thou shalt be saved." I felt quite a new man; but by what means we could be saved, I could not tell. I looked upon deck, and saw the flood tide had been made for some time—I returned into the cabin, and said to my people, "Mind, my boys, do you stand ready to come upon deck, and soon after saw the brig that was aground float and drive past us—I called my men up. The moon, which had been obscured, now shone out—the wind lulled a little, and the violence of the sea rather subsided. The vessel at that instant floated off the bank and was drifting with the current. What shall we do? was the question. "Get the tackles on the boat?" In the mean time, I thought of going down to get my papers; but I was stopped by the piercing cry of all hands, "she is sinking—she is sinking!"—I cried, "Get the tackles to the boat." While attempting to do this, they incessantly cried, "She is sinking—she is sinking!" I endeavoured to strip myself for swimming, and threw my coat into the boat, thinking I might swim on shore, but I could not in my heart leave my poor crew behind me, so I buttoned myself again. They, poor souls, had not started the boat; fear had so unnerved them: so I sprung to the tackles, and hoisted the boat myself; and I felt five times as strong as ever I did before or since. I called them to bear the boat over the side; but the rolling of the vessel and the wreck of the rigging, prevented them. One man held on for a few moments—I endeavoured to clear the boat, and I cut away the lanyards of the shrouds. This was no sooner done, than the boat fell off, and the man let go his hold. She fell; the tackle unhooked; and the boat was adrift. Our salvation now appeared totally cut off; however I saw not a moment was to be lost; so I sprang to the boat as far as I could leap, & succeeded in laying hold of her by the brace hangings in the water. One of the sailors, a good swimmer, saw me leap, and followed me. Seeing him by the boat's gunwale, I handed him a rope and hauled him in. We bailed the boat with my hat. Providence so ordered it, that the boat fell under the lee quarter; so I got all hands in as fast as possible; and we managed to get two oars in the boat. In a few minutes, we lost sight of the vessel; she went down. Not a vestige of her was to be seen.

We endeavoured to follow the brig which passed us, to save those on board, if possible; for it was clearly seen when she struck, that her boat was stove to splinters, and washed off deck, and the vessels appeared sinking. After toiling in a cross sea, we found it would not do,—the boat would have upset, and we must all have perished; so we kept away, and pulled to the shore. A tremendous wave followed in, and forced the boat high on the beach. On the water retiring, I stepped out of the boat, with a heart-felt gratitude to my Almighty Deliverer.

I threw my coat over my shoulders and made to the first light I could see, my little boy following me. I came to a cottage where I was kindly received; and a fire made to dry my clothes, &c. On the following morning, I counted ten wrecks, and on enquiry, found the people belonging to two vessels besides ourselves only were saved.—The whole of my people were grateful in acknowledging that it was the

Lord who interposed in their behalf. Not unto us, but unto thy Name be all the glory, O Lord of Hosts.

It was an ancient saying, "He that knows not how to pray, let him go to sea!" There is a sovereign balm in prayer. He that has never prayed can never conceive, and he that has prayed as he ought can never forget how much is to be gained by prayer. That man is most heroic in danger who fears his God; for by that fear he is fortified against all others.

PALESTINE MISSION.

Extract of a letter from Mr. Fisk.

A learned Jewish Physician.

The most interesting part of my labors in Alexandria, has been among the Jews. I have become particularly acquainted with three. One of them is Dr. M. who was brother Parsons's physician. He is a native of Germany, but has been many years in this place. He is reputed skilful in his profession, is one of the Pasha's physicians, and is a man of extensive learning and very respectable talents. He has a library of about 2,000 volumes, among which are the Scriptures in different languages, and several valuable theological books. He showed me the writings of Eusebius, and spoke of them as highly valuable. He has also the works of several of the Christian fathers.

His opinion of Mr. Wolf.

He knew Mr. Burdhardt, and spake well of him; though he speaks of no person in so high terms as of Mr. Wolf, the converted Jew from Poland, who is now gone to Judea to preach Jesus to his countrymen. Dr. M. had frequent religious discussions with him, and says he is very learned, very judicious, and exceedingly amiable.

His opinion of Christ and his Gospel.

He speaks of the Gospel as containing very sublime morality, and of Jesus Christ as holding a high rank, and possessing a most unexceptionable character, when viewed as a lawgiver, and the founder of a sect; and says the stories in the Talmud concerning him are ridiculous and absurd beyond all conception. He one day took up a Hebrew Testament, and turned to the sermon on the mount and said, "This is excellent. This would be good to read to the people every day."

A Jewish School master.

He gave it as the opinion of the Jews, that there will be a general resurrection, and a future state of retribution;—all good men, whether Jews, Christians, Mussulmans, or Pagans, will be happy; the wicked, of all nations, will wander in perplexity and pain, till they have expiated their crimes by their sufferings. I inquired if all are to be finally happy. To this question put in many different forms, he uniformly answered, "yes;" and then asked for my opinion on this point. I told him, "The Gospel teaches that good men will be happy forever, and wicked men forever unhappy." He then said, "we believe too, that some who have committed great crimes, will never come to their rest, but be left for ever wandering in woe."

In reading Hebrew, I pronounced the word *Jehovah*. He was evidently affected by it, at the moment, and afterwards assured me, that it made him tremble to hear that name. I inquired, why the Jews did not pronounce that, as well as the other names of God, but could get no intelligible answer, except that, when the temple was standing, no man was allowed to pronounce it but the high priest. He would sometimes listen to what I had to say respecting Christianity, but manifested no disposition to consider the subject, and seemed strongly attached to all his Jewish ideas.

A Jew of Solanica.

The third Jew to whom I referred, is Joseph, a young man, employed as a writer in the custom-house, a native of Salonica, a place famous for the number of its Jewish inhabitants. He speaks and reads five or six different languages. When our boxes of books were opened for inspection, at the custom-house, his curiosity was excited by seeing some of the Hebrew books. He came, very soon, to our lodging, to see them, and we gave him a Hebrew Testament. In one of his subsequent visits, he told me he had read as far as John, and found it very good. He told me since, that he had read the whole of it, though I perceive by conversing with him, that he has read it in that hasty and unprofitable manner, which is so common in the east; for he can tell very little about what he has read. He gives it as his opinion, that there are not above 2 or 300 Jews in Alexandria.

His opinions on several subjects.

We have often read the Scriptures together. After reading the account of Philip and the Eunuch, I enquired whether any such thing as baptism is known among the Jews. He said that, in ancient times, when a stranger embraced the Jewish religion, he, and his wife and children, were all baptized. The ceremony was performed by sprinkling or pouring a cup of water on the head; and this was done seven times. Now, foreigners never embrace the Jewish religion; and if they should he does not think they would be baptized. I do not yet know what other Jews would say on this subject. We read Psalm xvi. and I asked him what the Jews understand by *Sheol*, the word used, verse 10th, for *hell*. He says they believe that, in the place of future punishments, there are seven habitations. The first, and most tolerable, is *Geheuna*, the second *Sheol*, the third *Abadyon*.

One day I inquired, "What do you Jews believe and expect, concerning the Messiah?" He replied, "That he will come, though we know not when; some say after two hundred years, and that he will be a great prophet and a great king." I then stated to him what we believed concerning Jesus, his divinity, his atonement, the apostacy and depravity of man, and the way of salvation; to all which he listened with attention, but made no reply. Another day, we read Isaiah lxx. in Hebrew and Italian. I asked whose sufferings were there described. He said he did not know. I then explained it as referring to Christ, and told him, after enlarging considerably on the love of the Lord Jesus, that the Jews according to their own belief, have no Saviour to bear their iniquity, and exhorted him to examine that chapter very carefully. He listened, but made me no answer. One day we read Genesis xlii. 10, and I inquired what the Jews supposed was meant by *Shoh*.—He replied "the Messiah." "Then," said I, "the Messiah must be already come, for your sceptre departed centuries ago. You have no king, no kingdom, no government." "You speak truly," said he. "The Rabbins, however, say there is a place, where the sceptre still remains in the hands of the Jews." "But where is that place?"—"Who knows," said he, "but it may be, as some say, in America, beyond Mexico, where there is a river of stones, that run along, as water does, in other rivers, except on Saturday, when the river stands still." I assured him that there is neither a river of stones nor a kingdom of Jews in America. He then said, "Some say it is beyond Mecca." "But," said I, "travellers have been through all that country, and there is no such river, and no such people there." "The Rabbins say there is such a country," said he, "but who knows any thing about it?" "It is easy to explain the matter," said I, "The Messiah came 1800 years ago, and your fathers rejected him, and you persist in their course of unbelief; for though the evidence from your own prophets is clear, and abundant, you refuse to believe." He replied, "That is true. I have been reading the Testament you gave me, with another Jew, and told him that the transactions which we there read, were a fulfilment of what Isaiah and the other prophets had predicted: whereas we had been waiting 1800 years for this fulfilment, and waiting in vain." He said, "I am myself willing to believe, but my relatives and friends are all Jews, and they will oppose me." I then urged upon him the value of truth, in preference to every thing else, and the necessity of seeking for it diligently, and embracing it boldly, wherever found, and whatever might be the consequences. We have read together the second chapter of Acts, several chapters in Hebrew, and some other parts of Scripture. In our last interview, he told me he was very sorry I was going away, and hoped I should return here again.

Distributions of Tracts, &c.

While here, I have distributed 130 different tracts, in 6 different languages, a few missionary pamphlets, 20 numbers of the Boston Recorder, and 18 Bibles, Testaments and Psalters.

The population of Alexandria, is estimated, by those with whom I conversed, to be from 10 to 15 thousand. The great body, are Arabs. It has given me great satisfaction to be able to preach the gospel, argue from the Scriptures, and circulate the written word of God, in this city, where some of the most eminent primitive Christians lived.

Cairo, March 19. I close my letter to forward it to care of Mr. Temple, at Mal-

ta. A letter from Dr. Naudi, which I received ten days ago, informed me that he had that moment, received a line from Mr. T. who had just arrived in the quarantine harbor. I cannot tell you how much I rejoice at his arrival. I defer the account of what little I am doing in Cairo, to another opportunity, I say but little about the future, because, in these *troublesome times*, it is impossible to say where I shall go, or what I shall be doing. May God prepare me for whatever may be his holy will.

Yours in Christian love, P. Fisk.

MORAL STATE OF MADAGASCAR.

From Copeland's History of that Island.

Madagascar is a very important Island. "Under any other circumstances," says Mr. Copeland, "than those which have existed, the Madagases would long ago have attracted the attention of the commercial nations of Europe. With a superior geographical situation, a climate congenial to the growth of all the vegetable, plants and trees, common to both hemispheres, and every country; mountains replete with various metals and minerals; navigable rivers running in every direction and excellent gulf, bays and harbors distributed around the coast, at short distances from each other, she can boast unparalleled advantages; and were she in the hands of civilized people, she could command a trade with the four quarters of the globe."

In another place, he represents the natives as needing nothing but the art of living at peace among themselves to render them, as far as natural advantages extend, the richest and happiest people on earth." This is a high estimation of the riches of the country and from what is advanced in this history, its value seems not to be overrated. Who will not say, Let the inhabitants of Madagascar be illuminated by the word of God? Who will refuse to pray that they may be influenced to believe it! and who will not rejoice that now there is hope that these objects will be accomplished?

The Madagases, it is said, "acknowledge one only true God, the Creator of heaven and earth, and the supreme Ruler of the universe." It is true, they consider that he is too great to stoop to attend to our little affairs, or to reveal himself to any of his creatures, and therefore suppose, that to four inferior spirits he has delegated the government of the affairs of this world. They are denominated Lords of the North, the South, the West, and the East. It evinces, however, some justness of thought respecting the benignity of God, that they regard only one of these, as the dispensers of plagues, and miseries to mankind, by the divine command, while the other three are engaged in bestowing benefits. They seem to regard these four lords as having great influence with God, that every family has its guardian angel, and that these angels convey their prayers to the four great lords, who are the medium of access to the Deity; who only seems to be the object of their prayers and sacrifices.—Some of our British professed Christians would sink in a comparison with these islanders as to honesty among themselves—"They make no use of either bars, bolts or locks to their houses."—Their towns and villages are defended and guarded against the enemy; "but within their entrenchments all is security and confidence."—If what has been stated is likely to interest the Christian heart in the evangelization of the Madagases, an important object will be attained.

A NARRATIVE

Of the state of Religion within the bounds of the Synod of Ohio.

Your committee, appointed to draft a narrative of the state of religion within our bounds, begs leave to state, that, although there is still ground for regret that iniquity so much abounds; that its baneful effects are yet so visible, and that so much insensibility still exists; yet there is, on the whole, also ground of thankfulness for the evidence we have that the gospel and other means of our gracious God's appointment, are attended with beneficial effects to a considerable extent. In a number of vacancies there is manifested an earnest desire for the word of life and ministration of the ordinances of the gospel. In the regularly settled congregations there are hopeful advances making in numbers; habits of order is general, and in several of them hopeful revivals, particularly in Harrison and Granville. In the latter there has been a cheering manifestation of the power of divine grace. About eighty have become hopefully pious during the progress of this revival. The

work seemed for a time to be suspended, there are recent indications of its revival. In Harrison though the number of hopeful converts be less, yet it bears a respectable proportion to the number of inhabitants in that place.

Encouraging success has, in a number of instances, attended the efforts of the elders and other members of the church, in keeping up stated meeting on the Sabbath for prayer and other religious exercises in congregations destitute of a stated pastor.—A success which affords encouragement to others to imitate their example.

Considering the embarrassment of the times, there is also evinced a laudable liberality for the support of the several institutions established for the dissemination of a knowledge of the holy scriptures, and to afford to the destitute places the means of grace.

For all which blessings, the Synod of Ohio should acknowledge their increased, and still increasing obligations of gratitude to their common Lord.

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CUMBERLAND, Md. Oct. 27.

Mr. William Polling, of this county, was shot on Sunday night last, about 7 or 8 miles from this place, by a negro man belonging to a Mr. Stewart of Virginia. The wife and children of the negro we understand have been sold by their master; and Mr. Milbourn, of this place, accompanied by Mr. Polling, were going to the house for the purpose of bringing them away. The negro fellow awaited their approach, and on perceiving them, immediately lodged the contents of a musket in the side of the unfortunate Polling, who survived but a few hours.

The murderer has been committed to the jail in Romney, in Virginia, to await his trial.

ANECDOTE OF MR. HEYWOOD.

A minister in England, ejected for non-conformity, many years ago—though to many of our readers this will not be new—it cannot fail to be interesting to all.

"Mr. Heywood being brought into the greatest want of the necessities of life, told his wife, one day, that he would leave with her and the children, three shillings, which was all the money he had in the world, and would try to get some work as day-labourer. After commanding them to God, and praying for divine direction, he called at a number of houses the first day, but could not meet any employment.

He spent the first night in a barn, and was engaged in prayer the greater part of it. In the morning he again set out with an empty stomach, and soon arrived at Lord —— where he enquired of the servants if a laborer was wanted: they answered, "No." As he was leaving the door, from the Hall one of the servants said the shepherd had just before left his place, and if he understood how to take care of sheep, she thought he might meet with employment. Mr. Heywood immediately engaged in the service; and was informed he was to sleep in a little cot erected for the shepherd at some distance from the house: but that he was to come once a day for what he wanted, to the hall. A few mornings after, two of the servant girls, apparently by accident, rose two hours before the usual time, and as there was no one at hand to fetch up the cows, they went into the field for them. But when they drew near to the shepherds' hut, they were struck with the sound of a man's voice, and, to their no small astonishment, found it was that of the shepherd engaged in prayer to God. At this they were much affected, and for several weeks, unknown to Mr. Heywood, they used to rise at 4 o'clock to go to the cot to hear the shepherd pray, which exercise he was wont to be engaged in every morning till 5 o'clock. After Mr. H. had been in this situation a few weeks, the lady of the family was taken ill and was expected to die. A clergyman was sent for, but was that moment mounting his horse with a view to spend the day in hunting. However, he sent his compliments, and said that he would wait on her ladyship that evening.—Lord —— seemed much distressed, and expressed an earnest desire to get some one to pray with his lady. Then one of the servants, who had listened to Mr. Heywood's prayers said, "I wish your lordship would consent to let your shepherd be fetched to pray with her ladyship," adding, "for I do not believe that there is a man in the world who can pray like him." "The shepherd pray? What! can the shepherd pray?" "Yes my lord, and I wish you would condescend to let him be sent for; and then you will hear him yourself." Mr. Heywood was immediately called, and his lord-

ship asked him if he could pray? to which he replied: "That man who cannot pray, is not fit to live?"—"Well," says his lordship: "Follow me, and pray for my lady, who is at the point of death." After a few words spoken to her ladyship, Mr. Heywood poured out his soul to that God whose he was, and whom he served,—and immediately his prayer was answered.—For with astonishment she cried out: "is this a man or an angel? for I am quite well!" When prayer was concluded, Lord —— asked him whether he was not one of the ejected ministers? and Mr. Heywood acknowledged that he was. His Lordship then declared, that from that moment, instead of being employed as the shepherd of his sheep, he should be the shepherd of his soul, and of the souls of his household.

For the Christian Repository.

"Brethren let us love one another."

There are few changes in the mind of the human family, that would so much promote the interest of the Church, as Christian fellowship between the different denominations.

The grand constituent of every Christian is love. All the professions—all the external forms of godliness, are vanity, without a vital principle wrought in the soul.

Religion emphatically, implies love to God, and love to our fellow men. Now, true love is the gift of God.

It is then in a judgment of charity supposed, every professor has experienced this change.—Has been brought from darkness to light—from the service of sin and satan, to the service of the living and true God.

There is not perhaps, a more powerful argument in favour of human depravity or carnality of heart, than that exhibited in the opposition of the different persuasions.

True Christians in every age of the Church, have been the same; without respect to name or sect. All have the same object, viz:—the glory of God—the interest of Christ's kingdom, and the happiness of the world at large.

It appears impossible in the nature of things, that all men should take the same course, in attaining the one great object; yet all true christians, have the same love—and object to obtain.

Christians without respect to name, will love all in whom they discover true grace implanted. They will find prejudice yielding to the general interest of the church—and the mind in conformity with the precepts of heaven.

But alas! to the shame of professors, their dearest interest is neglected—the strongest ties of friendship disintegrated, through the blinded zeal of sectarian bigotry.

There is no perfection in this vale of sorrows; even those who have made the greatest proficiency in the christian life, are still the subject of remaining corruption.

To remove this mighty barrier to the social intercourse of Christians and the success of the gospel, united exertions must be made, to enlighten the mind of the people.

We are expressly commanded to "get wisdom, and with all our getting, to get understanding."

If wisdom be taken in a religious sense, it profits little, without understanding to make the application. From a parity of reasoning, we may with propriety assert, the necessity of a pious and learned ministry. How useful are such men—and what a blessing to society, possessing the advantages of human learning, under the control of divine grace.

Though many misimprove these distinguishing advantages, it lessens not the crime, of opposing the improvement of the human mind.

He who is best acquainted with the pages of history, must acknowledge our dependence upon the cultivation of the mind; for the removal of those devastating scenes so repugnant to the social order and happiness of man. What success might we expect, from men with minds instructed, and influenced by grace.

Then acquirements exclusively, have a happy bearing upon the morals of man: But, when possessed by the man in possession of true religion, what advantages does he possess over those in possession of the latter, but destitute of the former.

Ignorance is the bane of any people.

How engaged should Christians be in disseminating knowledge through the perishing world.

The Apostle speaking of Christian duties, declares, "Charity suffereth long,

and is kind; Charity enviyeth not; Charity vaunteth not itself, is not puffed up," &c. &c.—Charity is synonymous with love. Now, can we consistently with the divine precept suppose—that one who has really had this principle wrought in the soul, will uniformly act a contrary part; or, is it really so that professors do act this part. Yes, take a view of their conduct, and see how they tally with the declarations of God through his inspired servants.

To the mortification of true Christians, we find many regular in most of the external duties, living at variance and strife with their brothers and sisters in the church, seldom condescending to pass with the common civilities of strangers, and on every opportunity, using the most reproachful expressions, neglecting the dearest interest of the Church, to engage in the carnal pleasures of life; pursuing with avidity, the broad and dangerous way, in violation of the most solemn vows; spending their hard earned substance, in the company of the vicious and worldly; while they have seldom a cent to give for charitable purposes. Preferring the company of worldlings, to the followers of the meek and lowly Jesus; violating the Sabbath day in worldly pleasures, and seldom seen at church, but, on remarkable occasions. How true are these things, yet how inconsistent with the conduct of true christians. What a stain upon the church!

Yes Christians, we find too many making religion subservient to their worldly concerns; seldom aiding the church, but to avoid remark.

The true enlightened Christian, cannot act thus—Love constrains him to the performance of duty. Example has a most powerful influence upon the minds of men. And Christians must set a pious and corresponding example to the successful.—The true followers of Christ, have the eyes of an evil world upon them—and should ever walk in the reference to the glory of God.

What agreement hath light with darkness?

You cannot serve two masters.

And is there any thing more common, than to see professors conforming to all the evil practices of the world; disregarding the express commands, "be ye separated from sinners—come out from the world—touch not, taste not," & yet making those of the world, their only and dear companions.

God and Belief hath no fellowship.

The Christian life is a consistent one.

All who embrace it, must show by their life and conversation they are born of God.

Would professors of the different persuasions act consistently, instead of devoting their time and money to their own idle gratifications, under vain pretences; how many thousands of dollars might be appropriated to the support of the church, and instead of resorting to the unpleasant task of begging for her support—see her growing in spiritual riches and raising her triumphant hands in the Redeemer's cause.

Union, in religious concerns, is requisite to give success. Therefore all minor considerations should yield to her general good.

There is but one shepherd and one sheep-fold. Could this be realized—soon would we see a different aspect given to her affairs.

We should see the followers of the lamb, mingling in one general mass in emulating each other in acts of benevolence.

Be not satisfied with a mere profession: Remember you must take upon you the cross, you must bear it through good and through bad report; you must feel interested in all the concerns of the church, and fellow labourers with your brethren in her spiritual and temporal conflicts.

Read the Scriptures, take them for your guide. In them you think you have eternal life, and it is they that testify what is here declared.

Be united—Remember, the ties of religion are far stronger than the ties of natural affection. You are one in Christ, and if faithful to your Redeemer, must act as one in all your duties.

Be closely allied to the Christian ranks—and let the wicked know you can speak a word for God.

ON THE IMPROVEMENT OF TIME.

"Gather up the Fragments, that nothing be lost."

These words were addressed by Jesus to his disciples at the close of a miracle, by which he had fed five thousand with only five loaves and two fishes. To the improvement of time, we shall take the liberty of applying them. For, if we consider its inestimable value, the shortness

of its duration, and how much is to be done—can it be either unnecessary or improper, to say in relation to it, "gather up the fragments that nothing be lost?" These, if carefully collected and wisely applied, will, by the blessing of God, serve to answer many valuable purposes. Are not frugality of time and true piety, inseparable companions? The fragments may be gathered up, and time redeemed from company, from conversation, from business, and from sleep.

From company. Man is a social being. Without society his happiness must be incomplete. Hence men form themselves into little societies, and none can deny but that from these societies, when the rules of morality and propriety are observed, advantages are derived. They are educated to polish our manners, to refine our morals, to expand our minds, and increase our knowledge. But company is frequently a time devourer. Which of our young friends is not sensible, that from it many a precious fragment might be gathered up?

From business. There is nothing of a temporal nature, more conducive to the well-being of society. It is the salt, which preserves the world from putrefaction. It is the perpetual breeze, which prevents it from becoming stagnant. Without business mankind, unemployed, would doubtless prey upon one another. But many launch out beyond their proper depth, and are so far immersed in worldly business, as to leave no time for things of greater moment. To do this, is to carry lawful things to an unlawful extent. Christians! be it your constant care so to arrange your plans, as to make each revolving day contribute some fragment to be spent in seeking the salvation of your souls; the one thing necessary.

From conversation. What a blessing is the gift of speech! Pitiable are the human objects, who have it not; and you pity them. For, whatever thoughts they may revolve in their minds, they are incapable of clothing them with words. Should they be afflicted, they cannot relate their tale of woe. Are they wronged and oppressed? They are unable to plead their cause, so as to obtain justice. Are they happy? Still is their felicity decreased by their incapacity to communicate their sensations, that others may become partakers of their joy. Yet, deprived as they are of a gift with which you are endowed by providence, they are preserved from that guilt and pain that result from its abuse. Do not your consciences bear witness, that, if all the fragments had been gathered up which have been spent in light and trifling conversation, you would have had no cause to complain of a want of time?

From sleep. Without sleep we could not subsist. It is a gift from above. That man in paradise slept; one who believes the bible will deny. Much more must we need sleep; we, whose constitutions are impaired, and whose circumstances are sorrowful. In sleep the laborer is freed from his toil, and the weary find repose; the wretched forget their misfortunes, and acquire new strength to support the ills of life. In sleep the mariner is secure from danger, and the soldier enjoys a cessation from arms. Yet like every other good thing, it is liable to abuse; and who is not conscious of abusing it? Some sleep half of their time. Hence, in a life of sixty years they sleep thirty, and cannot be said to live and act, as rational beings, more than thirty. It is admitted, that, as circumstances and constitutions so materially vary, no particular rule can be established to make the hours of sleep the same to all. But it is a fact too evident to be denied, that many fragments might have been gathered up without endangering the health of the body.

To the acquisition of useful knowledge; to the instruction of children; to the performance of secret worship, which, though frequently confined to prayer, includes the reading of the holy scriptures, and meditation, prayer and praise—to an attendance on public ordinances; to visiting the sick; to the discharging of every religious and moral duty; and briefly to doing good, let the fragments be devoted

[Com. Reg.

For the Christian Repository.

FRIEND PORTER,

I have read thy paper for a considerable time with much interest and care, and have regarded with special attention, the tedious controversy conducted under the signatures of Paul and Amicus. In perusing these writings my mind has been often wavering; sometimes preponderating to the one side, and sometimes to the other; giving to each in turn, as I read

his address, the pre-eminence in argument. In this state of vacillating uncertainty, I continued, till the doctrine of Internal Light became the subject of discussion. But here was an entire dissipation of all my doubts, and the light of divine truth shone in upon the subject in all her majesty. The natural darkness of the human mind, and the necessity of that divine revelation given us in the Scriptures, to lead mankind to the knowledge of salvation, was demonstrated beyond a peradventure. Paul now assumed an ascendancy which has never been regained. In this instance he poured in such a volley of artillery upon his antagonist, as to disarm him of every weapon. It was indeed a war of words, and life was not endangered. Amicus would therefore often return to the charge; and when driven back, would veer, and again, and again, attempt a renewal of the combat, till in the opinion of every one I have ever heard speak of it, he was completely driven from the field. His discomfiture however produced no conviction as it would and ought to have done with a candid reasoner. It only kindled his wrath; and has since rendered his writings an insult upon his readers; a mere tissue of invective and abuse. He avoids the subject of discussion. He never touches the main arguments of Paul. He catches at those passages of Scripture which are capable of perverseness, by the subtle arts of a degrading sophistry; but slyly slips round the strong hold of the argument, and hopes to convince his readers, by pounding his antagonist. But as regards the intelligent part of the community, he deceives himself. Men of candor and discernment see thro the disguise. A man whose cause is good, and who is confident of his ability to maintain it, will never resort to such gross misrepresentation of his opponent's doctrines, and to such personal insult, and unmerited abuse of all the great body he represents, as has been the case with Amicus in several of his late addresses to the Christian public. He thus manifests his own doubts of the truth of his doctrines, or his ability to support them. The temper he exhibits is not the Christian temper. He proves to every real Christian, that his natural man has not yet been subdued by the power of that gospel, which he professes to uphold. With all his fury against persecution, power only is wanting to a man of such disposition, to persecute in every form. I was much struck with the difference of spirit manifested by the two champions on a late occasion. After one of the bitterest and most malicious attacks, perhaps, that was ever made by the pen of mortal; Paul commences his reply in the meek spirit of his master, with calmly telling his readers, "I have no time to trifling."—The subject is too solemn, and time too precious, to be spent in rendering railing for railing. And then he goes on, stating those doctrines which "in the fear of God," he believes to be essential to the salvation of every human being, and from the high battlements of argument on which he securely and confidently stands, looks down with pity on a still venomous antagonist, writhing in the agony of his wounds, and casting up his empoisoned arrows which falling short of their object, return with deadly effect upon the malicious assailant. It is this difference of spirit which settles the unconvinced. Those are the true doctrines of the gospel which produce the most christian spirit. If Amicus be correct in the doctrines he inculcates, and if their efficacy be so overpowering as he represents, why does he not give some faint exhibition at least, of their salutary influence upon his own temper and conduct. Instead of loving, and pitying and praying for those whom he esteems in error, as Paul often recommends; he sits as judge, pronouncing his anathemas against them, and evidently shews, that were it in his power, he would willingly send them all to perdition. This proves that his doctrines are not of God, or that his own heart is a stranger to their sanctifying influence. If Friends do not disown the doctrines of Amicus, as being those of the Society, it will surely suffer in the view of the Christian community; and its numbers will diminish. May it not indeed be ascribed to the unhappy influence of this controversy upon the Society, that so many of late, have been attaching themselves to Christians of other denominations? I have it from unquestionable authority, that within the space of a very few months, not less than fifty; some of them in membership, and others descendants of Friends, within the County of Chester and its vicinity, have abandoned the faith of their fathers, and yielding to the initiating rites of what Friends have termed the carnal ordinances

have entirely gone over to the ranks of Trinitarianism.

These thoughts, friend Porter, have occurred to one of thy readers, and I thought I would commit them to writing, and send them for an insertion in thy paper, if thou wouldest be so good as to indulge me.

Amicus verus, a Chester Co. Man.

The Synod of Philadelphia to the Churches and People under their care, wish "Grace and Peace, from God our Father, and the Lord Jesus Christ."

DEAR BRETHREN,

We live in a day strongly marked by the providence of God, as a day of his gracious power. The prophecies concerning the peaceful and extensive reign of the Messiah are in a course of rapid fulfilment. The spirit of zeal for the honour of Jehovah, and for the salvation of souls has fallen upon the four quarters of the globe, and Christendom is rising, in the greatness of her strength, and advancing to the help of the Lord against the mighty. On both sides of the Atlantic, we see the same apparatus of means in successful operation, employed by human agency, and owned by heaven's blessing, to usher in that sublime consummation of our best and purest hopes, in relation to the present world, the latter-day glory of the church. The symbolical angel seen by John the apostle, in the mystic visions of Patmos, is "flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of waters."

In view of these animating tokens of the divine favour to the guilty and wretched race of man, our hearts grow warm,—our hopes are revived,—our faith is confirmed, and we exclaim devoutly, "Even so, come Lord Jesus, come quickly!"

The limits of this letter will not allow us to attempt a description of what God is doing for his own glorious cause in the old world; nor shall we pretend to trace his footsteps extensively even in the American church; but it is our duty, and we regard it as a privilege to notice briefly the triumphs of redeeming grace, in that portion of the Lord's heritage with which we are most intimately and immediately connected.

The state of religion, within the bounds of this Synod, is calculated to encourage and refresh the friends of Zion. The triumphs of the cross have been witnessed in many places where sin had reigned; and the cheering light of the gospel has dissipated the shadows of death. The Presbyteries of Philadelphia and Newcastle, and a few congregations in the presbytery of Northumberland, have been specially visited with refreshing showers. In several churches in these Presbyteries, the effects of the presence of God, and the powerful work of his Spirit, have been sensibly experienced. The strong-holds of sin have been demolished; and sinners, roused from the trance of death, have been brought, with awful and deep solicitude, to enquire for the way of salvation. Converts have crowded the gates of Zion, and many have been added to the communion of the church, who have hopefully passed from death to life. In some congregations from forty to one hundred have been added at one communion season.

In the promotion of this great work, prayer-meetings, faithful ministerial labours and visits, personal conversation, meetings of communicants alone, and what are commonly called anxious meetings, for the benefit of persons recently awakened, have been signally owned and blessed. In other congregations sinners have been greatly excited, and the hopes of the pious much encouraged. It is deemed unnecessary to give you, in detail, an account of individual cases, or of the particular churches which have been blessed by the outpouring of the spirit of God. For particulars, on this subject, the Synod refer you to the religious publications in circulation among you; which, as vehicles of glad tidings concerning Zion, we earnestly recommend.

While the Synod, however, have reason to lift up their hearts in thanksgivings to the great Head of the church, there is still too much cause for mourning. In many of our churches, coldness and formality continue to prevail. We have to lament that *family religion* is yet much neglected. In the absence of the stated ministrations of the gospel, many Sabbaths are suffered

ed to pass by in silence, and the voice of prayer or praise is unheard in the sanctuary of God. These things ought not so to be. And we do earnestly recommend it to the elders, and other capable members of the churches, to hold meetings for social worship, and particularly on the Lord's day, when the services of ministers cannot be procured. The mode of conducting such meetings, must be left very much to the discretion of the eldership; but, we think, the exercises should consist mainly, if not exclusively in reading the scriptures, in offering prayer and praise to God, and reading some wholesome religious tract, or a short sermon by some approved author.

Remainder in our next,

CHRISTIAN REPOSITORY.

FRIDAY, NOVEMBER 22.

BENEFICIARIES.

The editor of the 'Boston Recorder,' in a late number, made some remarks with regard to loaning money to beneficiaries. According to his request we beg leave also to offer our opinion. His sentiments we generally approve, but his manner of bestowing charities we think may be improved. It is his opinion that beneficiaries should receive monies without the expectation of ever refunding it again. If the funds of our societies were sufficient in any measure to support those who are anxious to be educated for the ministry, we should heartily agree with him. But the money raised for all the Education Societies bears so small a proportion to the number of applicants, we are at present decidedly in favour of loans. In support of this we offer a few reasons.

1. The money thus expended would continue a permanent fund. Every young man of enterprise, and no other should be received, might refund the money very soon after the completion of his studies. We think it no disadvantage to a young man to engage in teaching a year or two after he has finished his academical course. With industry and application he might pursue his studies, refund his money, and be immediately prepared for the ministry. "Necessity is the mother of invention." With the Church, the present is a time of pressing necessity. We ought therefore not only to resort to economy but invent plans to make our income reach to the farthest possible extent.

A young man by his own industry can prepare himself for College. Afterwards by the assistance of friends and teaching he may continue his studies with a loan of \$50 or 75 per annum. This would leave him in debt at the end of his course, about 2 or 300 dollars. When this is refunded, it will go into the hands of another and so on, ad infinitum.

2. Instead of discouraging the student and destroying his energy, we think it would be a stimulus to constant and continued exertions. If he is to teach afterwards he will feel the importance of a critical knowledge of the classics. If he must refund money he will of course practice the most rigid economy. No one we apprehend ought to be received as a beneficiary, who has not strength of character sufficient to surmount these little obstacles.

3. It will obviate many of the difficulties in the bestowment of charities. It long has been a question, whether selecting a youth from his companions in the lower walks of life, will not have a tendency to exalt his pride. By the loaning of money this will be prevented. He will feel that his life will be a scene of toil and hardship, that he cannot travel the flowery path of ease.

In short, it is our opinion, and we speak from observation & experience, that money thus granted to beneficiaries will have a more extensive influence in the church, more salutary effect upon the beneficiary, and advance more rapidly and more successfully the Redeemer's Kingdom.

We understand that about one hundred thousand dollars is at stake for the races running this week at Washington!!! If this statement be correct, nearly 150 thousand will be expended on those days devoted to dissipation, vice and folly. Will the *Reformer*, so much alarmed at the expense of missionary establishments, take any notice of this worse than waste of money and time? Will the Editors of the *National Intelligencer*, be as much alarmed at this as they are at the few dollars collected for the *Bible Society*? This is but a fair specimen of the perverseness of the human understanding and the depravity of the heart. Millions are annually expended for pleasure, millions for intemperance, and tens of millions to gratify vain curiosity and aspiring ambition; but when exertions are made to spread the gospel and promote the cause of truth, the community are at once alarmed at the vastness of the expence and the impropriety of the undertaking. Let the enemies of the gospel look at this and be astonished! Let the opposers of missions reflect upon it and be ashamed!

The press, by the blessing of Divine Providence is accomplishing a glorious revolution in Calcutta. So great has been the influx of light and knowledge, that at the last festival of Juggernaut so few pilgrims were present that they were unable to drag the car. They talk of removing it into the interior of the country, where the light of gospel cannot reprove their works of darkness. The celebrated Hindoo reformer Ram Mohun Roy has held public monthly meetings for the free discussion of the tenets and cruel practices of their religion.